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up of much land new to agriculture, the general improvement of agricultural labor and life, and the stimulation of thousands of people to a life of industry, frugality, and unselfish service. The practical result which has followed the death of the Sage is the widespread formation of a society called "Hotokusha"—virtually a co-operative society which has proved "a great boon to the poorer classes of people."

The Hotokusha was organized by Fukuzumi, a strong disciple of Sontoku, in harmony with the latter's instructions. It consists of a central society and many widespread branches.

The purpose of this society is to help the poor and to aid them to unite in helping one another, first by opening their hearts and developing goodness of character among them, and secondly by assisting them to open wild lands, improve irrigation and roads, repair bridges and river banks, and, in general, by doing all that is of benefit to the poor. It begins by helping the poorest and by encouraging and rewarding the good. The function of the central society is to give financial help, as well as advice, to the branches; so its members are well-to-do persons who freely give their money and services in order to show their gratitude to heaven by helping their fellow-men, and they expect no material reward for themselves. The branch societies consist of poorer men who pay a small subscription known as the "daily subscription money." . . . . The money thus subscribed by the poor, together with money received from the central society, forms a fund from which loans are made to members. . . . . No interest is charged, because the purpose of the society is to help the needy.

Sontoku emphasized the value of preaching, as well as living, his doctrine. Disciples were always about him, and he often taught them far into the night. Once when his lord asked him to open up some wild land, he said to his disciples: "My wish is to open up the wilderness of men's hearts."

The life of the Peasant Sage of Japan seems to be only another evidence that among any people and at any time independence, self-sacrifice, and spiritual vision give a man power.

ALBERT ERNEST JENKS

UNIVERSITY OF MINNESOTA

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*Changing America. Studies in Contemporary Society.* By EDWARD ALSWORTH ROSS. New York: The Century Co., 1912. Pp. 236. \$1.20.

Like the *Foundations of Sociology*, the present volume is a group of occasional papers on subjects with sufficient unity of content to be combined under a general title. There, however, the resemblance ceases. These pieces were nearly all originally written for popular periodicals

and, with some exceptions, contain little serious scientific work. They may be grouped into three divisions. In the first will fall the two papers on the spread of democracy and the one on "Commercialism Rampant." Another group includes the studies on the falling birth-rate, divorce, women in industry, and the suppression of important news, while a third contains an attempt at interpreting the social characteristics of the Middle West.

This book is likely to augment the prevailing regret among sociologists that Professor Ross has latterly chosen to turn his attention away from strictly scientific work in order to reach that larger public which demands striking popular presentation rather than fundamental analysis. Much may doubtless be said for the popularization of sociological knowledge, but the present state of sociology is such that what is most needed is expert knowledge of the social situation. Now the sociological expert, owing to the character of his subject-matter, is in peculiar danger of ceasing to be an expert if he listen to the allurements of popular applause. Professor Ross of course possesses an amazing faculty of vivid imagery, and there are throughout these pages brilliantly illuminating flashes of insight which are almost uncanny in their power of characterization. But his fatal gift of phrase-making leads him constantly into the danger of making generalizations whose chief merit is that they are well put.

One might easily make an anthology of his sayings that would add interest to the popular phrase-books. Thus, "science pricks certain pink balloons of pretension"; the feudal classes "spoiled the people like a *Front de Bœuf*, the corporations today filch from us like *Fagin*"; "the real enemy of the dove of peace is not the eagle of pride or the vulture of greed but the stork"; divorce is "matrimonial surgery"; the present is the "glacial epoch of journalism"; certain middle-western communities "remind one of fished-out ponds populated chiefly by bullheads and suckers"; the ranks of wealth in the east "are continually reinforced by coupon-clippers 'sugared off' from the rest of the country"; impecunious western students "by stretching on tiptoe contrive to pluck the college sheepskin"; costly pleasure-centers are "the cream-pots of the country's wealth-production."

While his tone is rarely pessimistic, Professor Ross has often unconsciously fallen into the spirit of the "literature of exposure." Sometimes, too, he openly deprecates the critical attitude toward social problems. Of his own position he says: "I can look back to the time when I thought that certain abstract principles were the thing; that we did not have to consider what degree of happiness they gave to people,

but that, planting ourselves upon these immutable principles, we should just shut our eyes, go ahead, and all would be well. I assure you the older I grow and the more I explore different social systems the more fluid these principles become, until now, in social policy, I do not see anything at stake but the welfare of men and women and children."

It is to be hoped that all sociologists agree with him in this view of the final purpose of investigation, however much they may insist that scientific principles are the prime essential in achieving the welfare of people.

The papers on the spread of democracy are thoroughly typical of both the sound and the specious elements in the current discussions of that over-abused subject. Always virile in his thinking and vigorous in expression, Professor Ross escapes most of the prevailing sentimental cant about democracy. He wisely says that democracy is not the sovereignty of the average man, who is a rather poor creature, but of a matured public opinion which at its best "substitutes the direction of the recognized moral and intellectual *élite* for the rule of the strong, the rich, and the privileged." Moreover, this is no longer the era of crowds, but of publics. But in the paper on "Commercialism Rampant" he has indulged in a bit of sublimated muck-raking by falling back on the assumption which he so fully exploited in *Sin and Society*, that social and economic abuses are wholly personal to rich offenders and not in any degree inherent in the social system. Demos is not always and necessarily right and oppressed. To prod his ignorance and self-satisfaction is as useful a task as to lash the buccaneering high-financier.

It is with more satisfaction that we turn to the studies of the birth-rate and divorce. Here Professor Ross goes definitely counter to popular judgments and discards the prevailing shibboleths. The lessening of fecundity among occidental peoples, although it has some pathological aspects, is shown to be predominantly beneficent. It enhances the value of man, and it is the deadly foe of poverty and war. Likewise is the growth of divorce, evil as are some of its aspects, both a cause and a proof of the enhanced value of woman. The paper on "The Suppression of Important News" has already, since its periodical publication, aroused much healthful discussion of the whole modern newspaper situation. Whether or not one accept the author's plea for an endowed press, there can be no question of the gravity of the evils he discloses.

It is exactly because they best appreciate the value of the scientific work which Professor Ross has done that sociologists claim the family privilege of chiding him for work like much of this; not that it is poor of its kind but that he is capable of better things. However sane his

own point of view, it is inevitable that his authority as a leader of sociological thought should be exploited by less balanced exponents of emotional and ill-digested social philosophies.

U. G. WEATHERLY

THE UNIVERSITY OF INDIANA  
BLOOMINGTON, IND.

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*Beyond War. A Chapter in the Natural History of Man.* By  
VERNON LYMAN KELLOGG, Professor in Stanford University.  
New York: Henry Holt & Co., 1912. Pp. 172. \$1.00.

Professor Kellogg has in this little book performed a service which he was encouraged to undertake by the president of the university, David Starr Jordan, the author of *The Blood of the Nation* and *The Human Harvest*—the two books which heretofore have constituted almost the only studies of the biological effect of war. To the pacifist the book should prove thoroughly satisfactory; in those whose sociological interest lies in other fields, the regret cannot but arise that the author confined himself within so strict a limit. Probably nowhere else in so brief and non-technical a form can a survey of biological evolution be found. Professor Kellogg applies this excellent review of a difficult branch of science only to the extinction of war, but he who is interested in eugenics or any branch whatever of “social altruism” will find no difficulty in using the material for his own purposes.

The author succinctly describes the natural history of man, in whom he finds a growing altruism due in this age somewhat to his gregarious specialization. He says (p. 166):

Man should help men—wisely. Charity should be reasoned. Men should take a special care of all useful individuals, of all clean-blooded, clear-minded, strong-bodied, disease-resistant, long-living individuals. From them should the race find its chief renewal, for through them, and through them alone can the race actually advance; advance in terms of evolutionary time and evolutionary progress. This is the biological basis of rational eugenics. This is the biological basis of rational socialism, internationalism, pan-humanism, or whatever we may call the encouragement of and movement toward men's general kindliness, helpfulness, and fraternation toward all other men. And this is the biological reason why the opposite of all these things is subversive of human evolutionary progress.

It is obvious that a study whose conclusion can be as broad as these quotations indicate should contain many suggestions for social workers other than those to whom it is specifically addressed, the pacifists. As an argument that war is an anachronism doomed to extinction, the book